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605 834 If you hide from your cousin, then anything she has, whether it is money or property, or anything else, she will give to you. You can't refuse a request from a person who hides from you. And it's the same for you if she needs anything.

[183] Since cousin avoidance is voluntary, where it will lead to complications or where the individuals concerned are likely to be thrown together constantly, it is seldom begun.

582 602 769 If marriage between cousins is prohibited, is it not difficult, in view of the small population, for a young person to find a suitable mate? Sometimes this problem does arise, and young men have been known to journey far from their homes for the purpose of making contacts which could lead to marriage. That the issue does not become more serious is due to two factors: the mobility and extensive range of these people and their anxiety to eliminate all mention and memory of the dead. Because of the first factor, families, except for nuclear groups of very close kin, tend to move apart and lose contact with each other. And because the names and antecedents of the departed are seldom mentioned, connections between remoter kin are soon forgotten when the families are separated.

605 834 182 When circumstances warrant, the cousin avoidance may be terminated and the more ordinary manner of behavior toward a relative of this degree resumed. The details of the procedure are the same as those governing the abrogation of affinal avoidance.[11]

886 481 782 *Grandparent-grandchild relationships.*—The wish for long life and old age is constantly expressed in prayer and ceremonial song. The staff on which the old person leans has become a symbol of this concept. As one commentator wryly observed: "They pray for the old age staff. They say, 'Let me be old, let me have the old age stick.' If you have the old age stick that means you have reached a long life. But when they get it, they don't like it."

888 887 [787] [852] [276] It is considered a good omen if an old person blesses a child or performs a ceremony over him, for even as this individual's power and ceremony have preserved him to a ripe age, they may protect the child for a generous time span. The same notion is present in the preparation of the first cigarette. "A person's first

[11] See pp. 174–75.

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The burial doesn't take very long, and they come away as soon as they can. They keep away from that place; it is not revisited. Just witches are seen fooling around graves.

It is the intention of the members of the burial party and of the close relatives of the deceased to alter so completely the situation with which their dead kinsman was associated that nothing will remind them of him, and nothing they have or do will draw his ghost to them. They destroy not only all his property and all the objects which he handled or used to any extent but also gifts which have come from him. The members of the burial party and any others who have come into contact with the corpse bathe carefully and burn or "roll up and hide in the woods" the clothes they have worn during their unpleasant task. Most often, too, "the others change their clothes. They don't want to wear what they had on when the person was living and when they were going around with him." Other precautions are taken:

Often after a death the person who has had contact with the body purifies himself by taking "ghost medicine," throwing it on a fire, making smoke from it, and sitting before the smoke with a robe. If the smoke is plentiful, no robe is needed. He then sits or stands where the smoke can get all over him—any way so the smoke goes all over. The hair is always washed after contact with the dead, and the clothes worn are burned or thrown away. Sometimes all the close relatives use the "ghost medicine."

In addition, there must be a further change in the appearance of the bereaved—the cutting of the hair:

The hair of men, women, and children is cut when a close relative dies. The hair is cut once, to about ear length, and then it is allowed to grow out again. It is done for a parent, a brother or a sister, or a husband or a wife. For a man, the wife and mother are sure to cut their hair. Some sisters do, some do not. It is seldom that cousins do it, and the relatives of a dead person's husband or wife do not do it at all. Some adults only cut the ends of the hair.

Camp life must be reconstructed in a new locality and on a different basis. "Following a death we move camp. The relatives don't want to live in the same place. It doesn't matter whether the person died in the home or not. It is destroyed anyway. Usually it is burned. And they do not go back around that old camp site much either."

Because the name is so intimate a facet of the personality, one